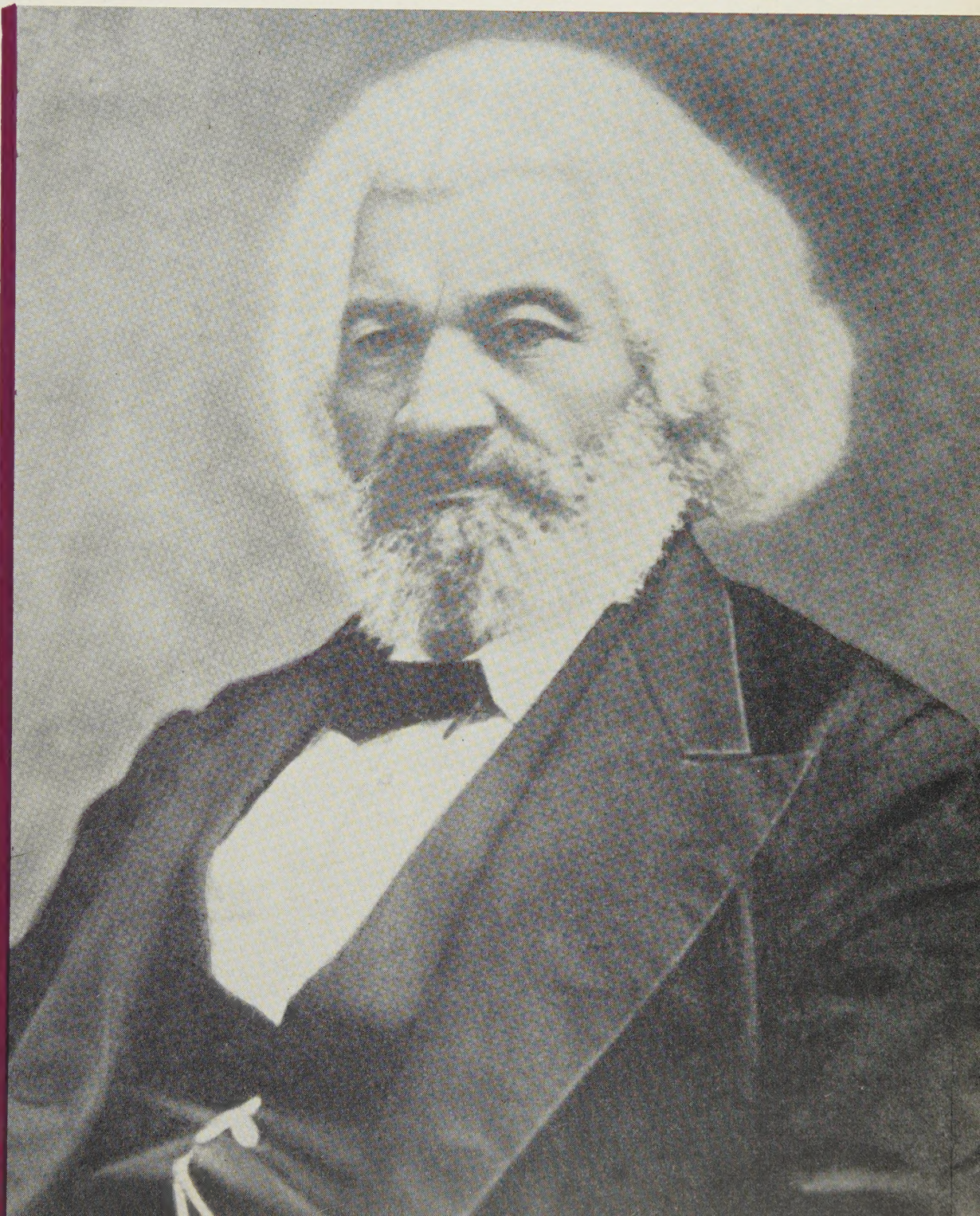
THE NEGRO HISTORY BULLETIN

JANUARY
1942



THE NEGRO HISTORY BULLETIN
JANUARY, 1942
Volume V Number 4

Published by
The Association for the Study of Negro Life and History
1538 Ninth St., N. W., Washington, D. C.

PURPOSE: ***To inculcate an appreciation of the past of the Negro.***

EDITORIAL BOARD
Albert N. D. Brooks
E. P. Derricotte
Lois M. Jones
Florence R. Beatty-Brown
Carol W. Hayes
Esther Popel Shaw
Wilhelmina M. Crosson
Carter G. Woodson
Managing Editor

The subscription fee of this paper is $1.00 a year, or 12 cents a copy; but, if taken in combinations of five or more copies and mailed to one person and in one package it may be obtained at the rate of 5 bulk subscriptions for $2.70; 10 for $5.40; 20 for $10.80, and so on. Published monthly except July, August and September, 1538 Ninth St., N. W., Washington, D. C.

Entered as second class matter October 31, 1937, at the Post Office at Washington, D. C., under the Act of March 3, 1879.

CONTENTS

FREDERICK DOUGLASS
AMERICA'S FIRST WOMAN BANK PRESIDENT
By Beatrice J. Fleming
THE NEGRO ALONG THE BORDER
By C. G. Woodson
THE COOK FAMILY
By Eunice Shaed Lewis
FRANCES E. W. HARPER
By Alice Clark
HARVEY JOHNSON
By Gladys E. Pace
BENJAMIN BANNEKER
By Annie E. Duncan
HARRIET TUBMAN
By Naomi Newman
THE COTTERS
By Dorothy Shaed Williams
WILLIAM WASHINGTON BROWNE
By Marion J. Pride
J. MCHENRY JONES
By D. P. Lincoln
BYRD PRILLERMAN
CHRISTOPHER PAYNE
By L. L. McKenzie
TENDING THE FLAME
By Mary Davis Crowe
LOUDON FERRILL, WILLIAM H. STEWARD, WILLIAM J. SIMMONS, R. C. O. BENJAMIN, JOHN MERCER LANGSTON, J. R. CLIFFORD, JOHN JASPER
NEWS FROM THE FIELD
QUESTIONS ON THE DECEMBER ISSUE
BOOK OF THE MONTH

FREDERICK DOUGLASS

FREDERICK AUGUSTUS WASHINGTON BAILEY was born on the Eastern Shore of Maryland on a plantation where he was cruelly treated. He did not fare any better on another where he was hired out. He was fortunate when he went to Baltimore to live with the kind lady who taught him to read. This enlightenment was ended, however, when her husband, in a rage, lectured her on spoiling a slave by teaching him to read. Frederick again had to suffer rough treatment when carried back to the country, and his lot was not much better when he was hired out to do hard work as caulker in helping to build ships in Baltimore.

Frederick had had too much light on his pathway, however, to be content with slavery. He had tried once to escape from bondage, but the plan failed and brought him and his companions to imprisonment and punishment in the Easton jail. He contrived to escape later by using the uniform and the pass of a sailor. He reached New York City where David Ruggles assisted him on the way to New Bedford, Massachusetts. There he settled with his family and did hard manual labor. To avoid capture he changed his name to Frederick Douglass. In the meantime he applied himself diligently to his studies which had been interrupted by his misfortunes in bondage. Douglass became his own teacher. He obtained his education by self-instruction, but there have not been many minds so great as his.

From the very beginning of his presence on free soil, Douglass kept in close touch with the anti-slavery leaders and the agents of the Underground Railroad. He subscribed to the *Liberator* and read all available abolition literature. By William Lloyd Garrison he was introduced at an anti-slavery meeting in Nantucket in 1841 as a fugitive slave, and he made a speech of which he said he never remembered as many as two sentences which he uttered, so greatly was he excited. It was evidently a splendid speech, however, for the anti-slavery workers present were favorably impressed, and with loud acclaim said let us put in the field this eloquent fugitive that he may plead the cause of his people before an indifferent American public. Friends later raised funds and purchased his freedom in order that he might no longer fear the slave catchers.

As an anti-slavery orator Douglass had no equal. He was naturally eloquent. He was well informed. He had experienced slavery himself. He surpassed other anti-slavery workers, then, in being both the slave and the speaker in his behalf. Some jealousy followed in these abolition ranks soon thereafter. Even Douglass and Garrison came to the parting of the ways when the former moved to Rochester and began to edit *The North Star*, or *Frederick Douglass' Paper*. Douglass fought on, however, and assisted in destroying slavery. He helped to recruit soldiers to win the day for the Union without slavery. After the Civil War, Douglass moved to Washington and served his people and country in various positions. He died February 20, 1895.

AMERICA'S FIRST WOMAN BANK PRESIDENT

"STINGY! Stingy! Stingy!" cried Billy and Jerry as they munched their candy bars. Their taunts rang in the ears of little lame Davy, and made his eyes fill with tears. You see Davy had only one leg, but he could work just as hard and earned just as much money as the other two bootblacks. He knew how Billy and Jerry felt about him. Each day when they walked home together after closing up their bootblack boxes, they kept telling him that he was foolish not to spend his earnings. Once in a while he did treat himself, but not often. It was his way of *not spending* money that had won for him the nickname "Stingy." He had suffered every time he had to pass by the gang without joining in their fun; but how could he tell them what he was doing. They would only laugh at him, and that would be worse. But after tomorrow he would show the boys that he was not *stingy* but thrifty as Mrs. Walker had said he should be.

MAGGIE L. WALKER

The next morning as the boys met at the usual corner Davy's face was beaming with excitement.

"Where's your box?" asked Billy.

"Follow me," grinned Davy, as he led the way down the street to a tiny shop where three chairs stood shining, bright and brave, through the show window.

"Where did you get that?" gasped both boys, when Davy took a key from his pocket and unlocked the shop.

"From the president of the bank," Davy gayly responded.

"And what did King Arthur give you?" scoffed Bill.

"No, really," said Davy, "Mrs Walker, the president of the bank, will help any person who shows that he can be thrifty and honest."

"*Mrs.* Walker! Who ever heard of a woman president of a bank?" rejoined Jerry.

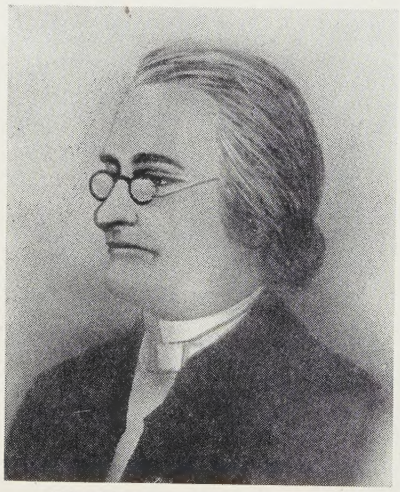
So Davy told them about Mrs. Maggie Lena Walker, and the Saint Luke Penny Savings Bank. Davy and his sister belonged to the Juvenile Department of the Independent Order of Saint Luke. Mrs. Walker had organized this department in 1895. For some time she had been executive secretary of the adult society. In order to be a good secretary, Mrs. Walker studied bookkeeping, accounting, and insurance. Because she was so successful in this office, she was later elected to a more important office, as secretary-treasurer of the society.

Mrs. Walker believed that children should be taught thrift as well as good morals. In the Juvenile Department she gave Bible instruction, lessons in thrift, and in hygiene. Each child was given a cardboard "rainy day" bank. As soon as he had a dollar the leader encouraged him to put it in a regular savings bank. In 1903 Mrs. Walker organized the Saint Luke Penny Savings Bank for

(*Continued on page 95*)

THE NEGRO IN THE BORDER STATES

NEW SWEDEN, as Delaware was first called by its founders who in 1638 settled it at Fort Christiana, or Wilmington, fell into the hands of William Penn and was known as the "Territories" in contradistinction to Pennsylvania which was called the "Province." They were governed very much alike, and the rise of slavery in one is practically the same as that of the other. Maryland, founded in 1634 by a proprietor who was a Catholic, nevertheless, tolerated Protestants and followed Virginia in the establishment of large plantations for the cultivation of tobacco with slave labor. African slaves, or servants, had



BISHOP WILLIAM MEADE

been introduced in Virginia in 1619, but slavery at that time was unknown to English law. In 1619 most of the labor was being done by white indentured servants who after a term of service could go free and become planters themselves. In Maryland, Virginia and throughout the other colonies, however, they began to make exceptions against the Negro so that he would have to serve for life. The law of serfdom, with modification, then, became the law of slavery, and by 1700 most colonial laws recognized the distinction between servants and slaves.

These Border States derive this name from their being near the line between the slave and free states. These states, Delaware, Maryland, Virginia, and Kentucky, differed a little from the states farther South, and very much so from those of the extreme or lower South. Missouri, although on the border, was rather Western in its development. In the Border States slavery existed from an early period in mild form, and it tended to lose ground. The proportion of free Negroes in the population tended to increase and that of slaves decreased in most of these states. In Delaware, for example, there were 8,887 slaves in 1790 and 3,899 free Negroes, but by 1860 the proportion had decidedly changed so that there were only 1,798 slaves and as many as 19,829 free Negroes. In Maryland there were 103,036 slaves in 1790 against 8,043 free Negroes, but in 1860 there were almost as many free Negroes as slaves, the numbers being 87,189 slaves and 83,942 free Negroes. The District of Columbia, which had 3,244 slaves in 1800 and 783 free Negroes, had in 1860 only 3,185 slaves when the free Negroes numbered 11,131. In Maryland and Virginia the slave population was always much larger than the free Negro population, but the proportion of free Negroes gained throughout the period. In 1790 Virginia had as many as 292,627 slaves when it had 12,866 free Negroes, but in 1860 there were 490,865 slaves and 58,042 free Negroes. Kentucky, which was once a part of Virginia, had 12,430 slaves and 114 free Negroes in 1790 and had 225,483 slaves and 10,684 free Negroes in 1860.

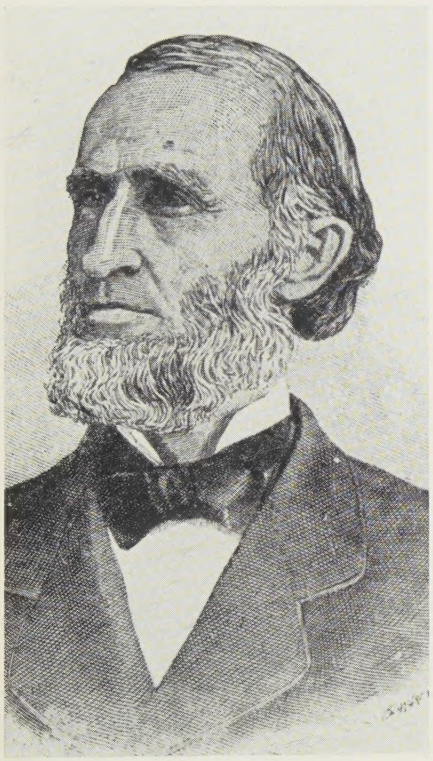
There was one thing that stimulated manumissions and another which retarded this granting of freedom in Virginia, Maryland, and parts of North Carolina. In the tobacco growing area the land became worn out under the strain of producing annually as much tobacco as it was capable of. Masters then desired to free their slaves who sometimes exceeded the number which the tobacco plantations could support. Soon thereafter, however, came the migration of slaveholders to the Southwest where they opened up new cotton plantations and needed slaves to develop them. The Border States then hit upon the scheme of selling their unnecessary slaves to these new planters, and slaveholders along the border even bred slaves to supply that market.

One reason for the increase in free Negroes in the Border States was due to the facility with which slaves could escape across the border, and by means of the Underground Railroad into Canada. If an owner, sometimes fearing a total loss of a slave by escape, could find an acceptable offer for the purchase of his slave's freedom he usually accepted it. The same fears tended probably to lessen the burdens of the slaves. Masters in those parts were regarded as being kind to their slaves in contradistinction to those of the lower South who were more cruel. Frederick Douglass, for example, was cruelly treated on the plantation where he was born on the Eastern Shore of Maryland and again on the plantation to which he was hired, but in Baltimore he had a kind mistress. Virginia was known especially for its kind treatment of its slaves and this tradition was not altogether upset by Gabriel Prosser's plot in Richmond in 1800 to kill off the masters and free the slaves and by Nat Turner's insurrection launched for the same purpose in Southampton County in 1831. Kentucky tended to follow the same liberal policy, and such an attitude was strengthened by the Scotch-Irish liberty-loving highlanders in the mountains of that state, of Virginia, and of the Carolinas where farmers did not depend upon slavery as did the dwellers near the coast.

In the Border States area, too, there arose a number of emancipationists who cooperated with similar organizations meeting annually as the American Convention of Abolition Societies. These societies flourished when, on account of worn out

lands in this area, the people with more slaves than they could support had serious thoughts about abolishing slavery. However, when the cotton gin made slavery apparently profitable and new cotton plantations were opened in the Southwest the Border States tended to become more pro-slavery, and they began to breed slaves for that market.

In the Border States area the agitation against slavery became unpopular thereafter, and by 1840 abolitionists were in danger in the South. Charles T. Torrey, a graduate of Yale and Andover, who did



CALVIN FAIRBANK

not realize it, came to Annapolis, Maryland, in 1842 to report a slaveholders' convention. He was imprisoned and informed that his life was in danger. He was finally released since he had not committed any offense. Returning again to the South, he was charged with helping a slave to escape and for this act he was sent to the Maryland Penitentiary where he languished and died. William Lloyd Garrison, as an assistant to Benjamin Lundy, the gradual emancipationist and colonizationist in Baltimore, was imprisoned in that city because of his anti-slavery utterances and had to leave for Boston to establish such a radical paper as the *Liberator*. Calvin Fairbank and Delia Webster were sent to the Kentucky Penitentiary for aiding a Negro to freedom. When Fairbank had been pardoned by a liberal governor he was soon sent back to the state prison a second time for a similar offense. Elijah Parrish Lovejoy, who tried to run an anti-slavery paper first in St. Louis and next in Alton, Illinois, after his press had been twice destroyed by Missourians, was followed by them to Alton, where they again destroyed his press and shot him down in 1837.

Yet out of the Border States, especially from Maryland, came more distinguished Negroes than from any other part of the country. From Delaware went Richard Allen, Henry Bibb, and Mary Shadd Carey. From Maryland went Daniel Coker, Frederick Douglass, Henry Highland Garnet, J. W. C. Pennington, Samuel Ringold Ward, Frances Ellen Watkins Harper, and Harriet Tubman; from Virginia went John Stewart, Lott Cary, Martin R. Delany, Loudon Ferrill, John Mercer Langston, B. K. Bruce and Booker T. Washington; from Kentucky went William Wells Brown and Josiah Henson, originally from Maryland.

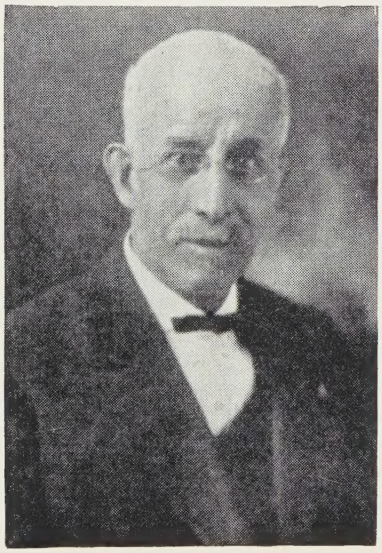
The American Colonization Society, an effort to take to Africa those free Negroes who had tired of restrictions in this country and who would undertake to establish for themselves a nation on the West Coast of Africa, had warm support in the Border States; and its headquarters were established in Washington, D. C., in 1816. Branches, of course, were set up in most of the states North and South. The most popular branch was the one in Baltimore under J. H. B. Latrobe. Those in the South hoped to get rid of slaves whom conscientious masters would liberate, and those in the North were especially anxious to send the free Negroes to Africa to remove them from competition with white labor and to prevent them from becoming citizens of this country.

The distinguishing aspect of things in these Border States was that, although a slave area, the free Negroes not only increased but tended to develop toward higher levels. In Delaware Richard Allen and Mary Shadd Carey became figures of consequence before they moved to other parts. Maryland, especially Baltimore, had Negro churches under Josiah Bishop, Daniel Coker, Noah Davis, and M. C. Clayton. Coker and Frances Ellen Watkins (later Harper) taught school there, but better facilities at the St. Frances Academy, established in that city by Catholics, attracted from other parts young colored women of the free Negro class.

In the District of Columbia the Negroes had several churches, chiefly Methodist and Baptist, as they had in Baltimore, with Israel as the outstanding among the former and the Nineteenth Street Baptist Church among the latter. Here labored Sampson White and William Williams. John F. Cook, a teacher in Washington, D. C., more than a century ago had to leave the city on account of the Snow Riot in 1835 when whites beat Negroes and ran some out of town. Cook went to Lancaster, Pennsylvania, but he returned to Washington, resumed his school and founded the Fifteenth Street Presbyterian church in 1841. The first colored school in the District of Columbia was founded by George Bell, Moses Liverpool, and Nicholas Franklin in 1807. Schools were conducted later by Anthony Bowen, Henry Smothers, Maria Wormley, and Louisa Parke Costin. Such progressive free Negroes established homes in keeping with their other achievements.

In Virginia with slavery very firmly planted the free Negroes faced too much restriction to develop far. Because of Nat Turner's insurrection in 1831 their churches were placed in charge of white ministers as was the case of the First African Baptist Church under Dr. Robert Ryland, the president of

Richmond College. Bishop William Meade, of Virginia, often preached to the neglected Negroes himself when priests under him said that they were too busy. Yet Lott Cary was prepared there for missionary work in Liberia, and in Petersburg so was J. J. Roberts, who became the first president of Liberia. The instruction of Negroes had already been prohibited in Virginia, and in 1838 was passed a law that prevented free Negroes from returning to the state if they went elsewhere for education. For this and other reasons many of this class left for other parts. Robert Gordon left Richmond for Cincinnati; the Pelhams left Petersburg for Detroit; the Richards, Moores and Cooks left Fredericksburg also for Detroit; the De Baptistes left Fredericksburg to settle finally in Chicago.



J. H. MURPHY

Henry Adams who preached in Louisville and Loudon Ferrill who served his people thus in Lexington did not have to leave their state; nor did James Barry Meacham, a Negro Baptist preacher of St. Louis. He used his congregation and friends in purchasing the freedom of 20 slaves.

The general emancipation, followed by the War Amendments to the Constitution and the reconstruction measures, made the Negro a citizen in these as in all other states. Lincoln had shown some hesitation in declaring the Negro eligible to all the functions of citizenship, and when the Negroes were emancipated in the District of Columbia in 1862, he tried to colonize them on an island off Haiti. This, however, failed; and before he was assassinated on the 14th of April in 1865 he had expressed himself as desirous of settling the freedmen on land, of educating them, and allowing such as were intelligent to vote.

AFTER EMANCIPATION

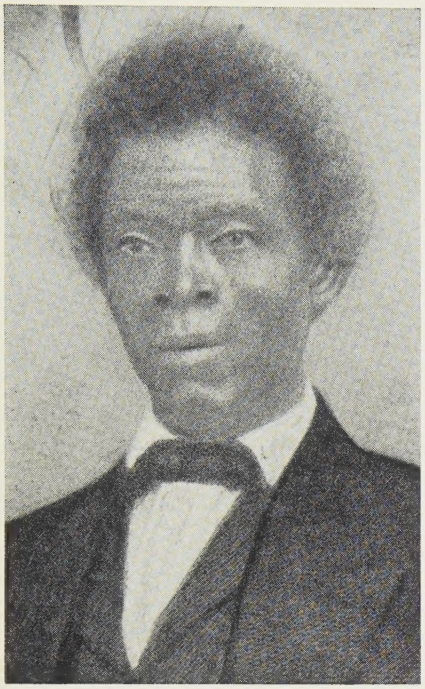
The privileges of citizens were granted Negroes begrudgingly, but when the Negroes by the reconstruction measures of Congress could exercise the ballot they sent to the legislatures and to Congress men of their own race and friendly whites who helped to secure to them the rights of citizens and to provide for the education of all children at public expense.

In some of these states along the border Negroes became more conspicuous in politics than in others. In Delaware the Negro population was small; and likewise in Maryland, except in Baltimore, where the Negroes did occasionally elect one of their number to the city council as were Harry S. Cummings, Walter S. Emerson, Hiram Watty, and Warner T. McGuinn. Dr. J. M. Cargell and Dr. William Alexander founded the old Provident Hospital; and J. H. Murphy developed the *Afro-American* which Dr. William Alexander started.

In the District of Columbia when it had self-government Negroes like John A. Gray, John H. Brooks, and Henry Piper sat in the city legislature and Perry Carson, a local politician, was an interesting figure. Lewis Douglass, the son of Frederick Douglass, once edited a paper in Washington. John W. Cromwell edited *The Advocate,* E. E. Cooper *The Colored American,* and later W. C. Chase, *The Bee.* John F. Cook, who became rich, was once tax collector of the District. John T. Johnson served as treasurer. Above all towered Frederick Douglass, who after settling in the District of Columbia, served as Marshal, as Recorder of Deeds and later as United States Minister to Haiti.

At the same time came and went Negroes holding Federal positions and the twenty-three Negroes who while in the Congress of the United States made a large contribution toward brightening the outlook for the Negroes in these parts. One of the most prominent of these was John M. Langston, the only Negro from Virginia to be elected to Congress. He had been educated at Oberlin in the classics and theology; and by reading law had qualified for practice. He was once head of the Virginia Normal and Collegiate Institute at Petersburg (now Virginia State College). This institution and that for the colored insane there came as the fulfillment of a promise of William Mahone, who drew Negroes into the ranks of the Readjuster Party of Virginia and for a decade dominated the politics of that state. Other Negroes who attained prominence in politics during that period included Dr. Thomas Bayne, a most astute political leader from Portsmouth; George Teamoh, prominent in Norfolk; Joseph T. Wilson, of the same city, the author of *Black Phalanx;* Frank Moss, a delegate to the Virginia Constitutional Convention in 1867;

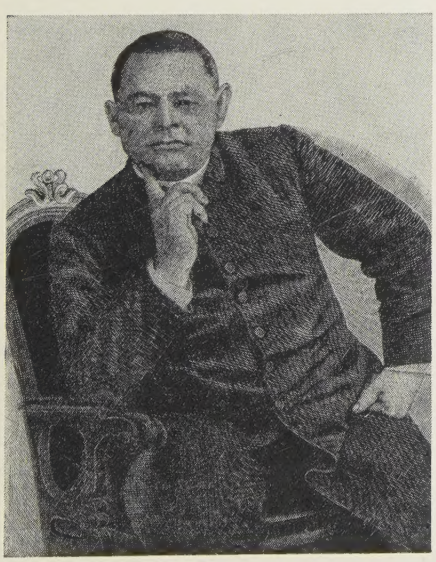
CHARLES W. ANDERSON



NOAH DAVIS

Caesar Perkins, a delegate to the General Assembly from Buckingham County; Shed Dungee from Cumberland; Peter G. Morgan and J. P. Evans from Petersburg; Lewis Lindsay from Richmond; R. G. L. Paige from Norfolk County, and Ross Hamilton from Mecklenburg County. J. H. Smythe after serving as United States Minister to Liberia established a boys' industrial school in Virginia.

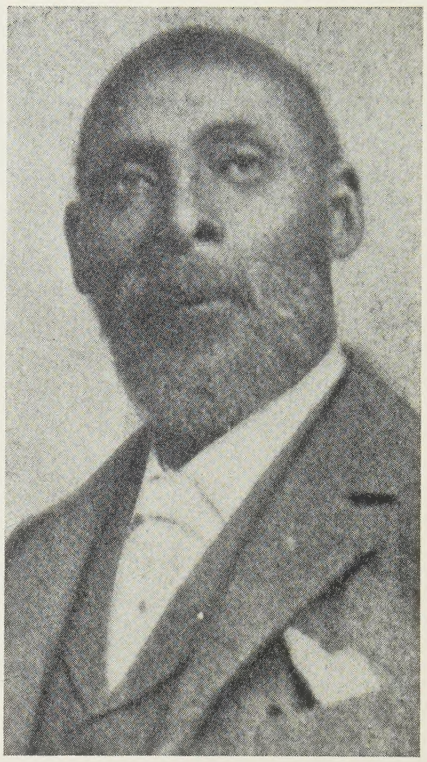
In other parts like West Virginia the Negro population was too small to figure in politics, and a Negro could not be elected to the State Legislature until Christopher Payne thus succeeded in 1896. He has been followed there by such leaders as J. M. Ellis, H. H. Railey, John V. Coleman, T. Edward Hill, Stewart Calhoun, T. G. Nutter, Howard Harper, H. J. Capehart and Fleming A. Jones. Kentucky Negroes were so few in proportion to the other population that they attained no independence in politics and could not elect a Negro to the State Legislature until the success in 1933 of Charles W. Anderson, of Louisville, who has been re-elected three times.



W. B. DERRICK

In the fundamental developments in social and economic matters Negroes in freedom showed more substantial progress. In the churches in which the Negroes had a start before the Civil War they developed with considerable freedom. In Baltimore figured L. J. Coppin, William Alexander, P. H. A. Braxton, John Hurst, Father Uncles, Daniel A. Payne and W. Sampson Brooks as well as elsewhere, and the well-known Harvey Johnson, the pastor of Union Baptist Church, became the outstanding leader not only in his chosen field but in breaking down barriers on the street cars, in the schools and along other lines.

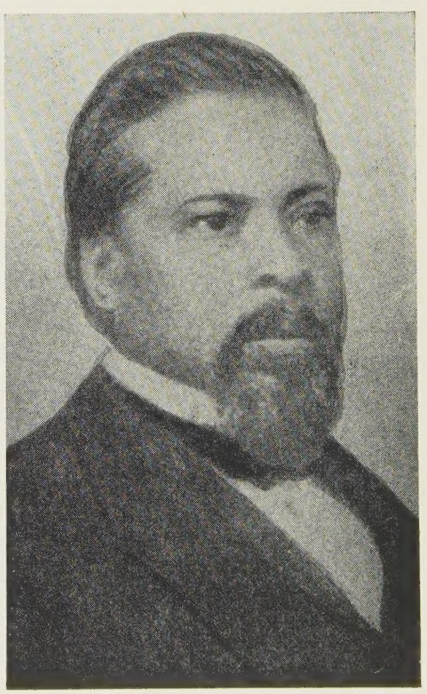
The people of the District of Columbia were being led spiritually by Alexander Crummell, for a while by J. Albert Johnson and John B. Reeve, by Francis J. Grimké, Robert Johnson, M. W. Clair, J. M. Waldron, Walter H. Brooks, M. W. D. Norman, George W. Lee, and D. F. Rivers. In Virginia the light was held high by W. B. Derrick at large; E. G. Corpew in Portsmouth; Anthony Binga in Manchester; P. F. Morris in Lynchburg; R. H. Bowling in Norfolk; Richard Wells, James Holmes, John Jasper, Evans Payne, W. T. Johnson, W. F. Graham, W. H. Stokes and T. J. King in Richmond; and A. L. James in Roanoke. West Virginia owed much to such ministers as Father Rice, Daniel Stratton, Nelson Barnett, I. V. Bryant, Christopher Payne, J. B. Snowden, George T. Prosser, and



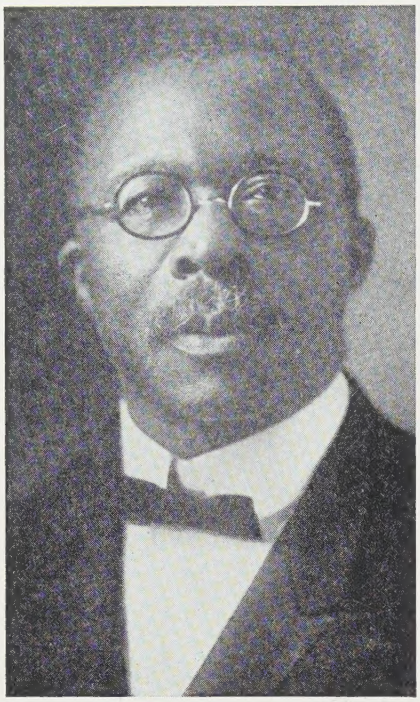
JOHN JASPER

R. J. Perkins. Kentuckians were indebted to Alexander Walters, W. O. Harper, William J. Simmons and C. H. Parrish.

In the schools the Negroes had less liberty and made less progress toward independence than in the

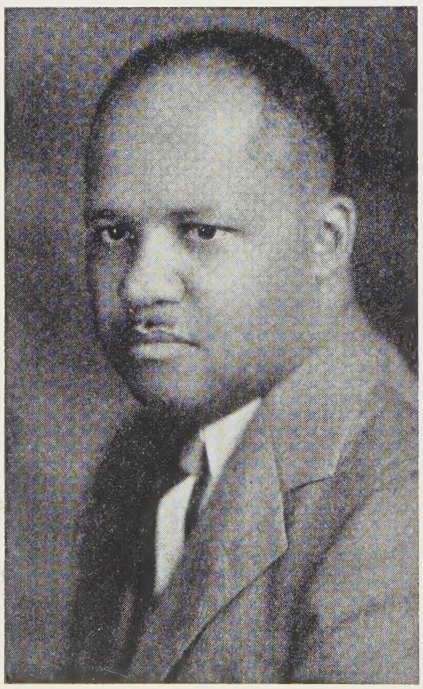


SAMPSON WHITE



C. H. PARRISH

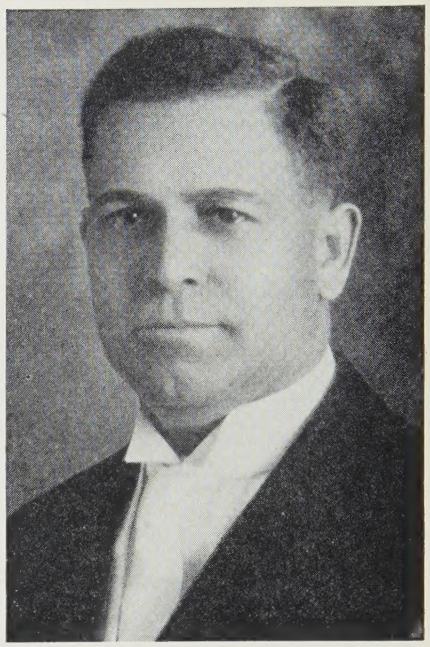
church. In the beginning of the systems Negroes were not generally able to supply their own teachers. Poor whites, not needed in their own schools, once taught in Negro schools in Delaware, Maryland, and Virginia. The whites did not remain long in charge of Negro schools in Delaware, but they held on much longer in Maryland and in Virginia. Only by the time of the turn of the century did Negroes take over all the Negro schools in Baltimore when Hugh Browne went there to reorganize that system, which was further developed under Dr. J. H. N. Waring, Joseph Lockerman, C. L. Davis, H. T. Pratt, and Mason A. Hawkins, and is now directed by Dr. F. M. Wood. Only recently have outstanding principalships in Richmond passed into the hands of Negroes, but a few years ago most of the other Virginia cities had employed Negro principals. White principals are still left in Richmond and Lynchburg.



DAVID A. LANE

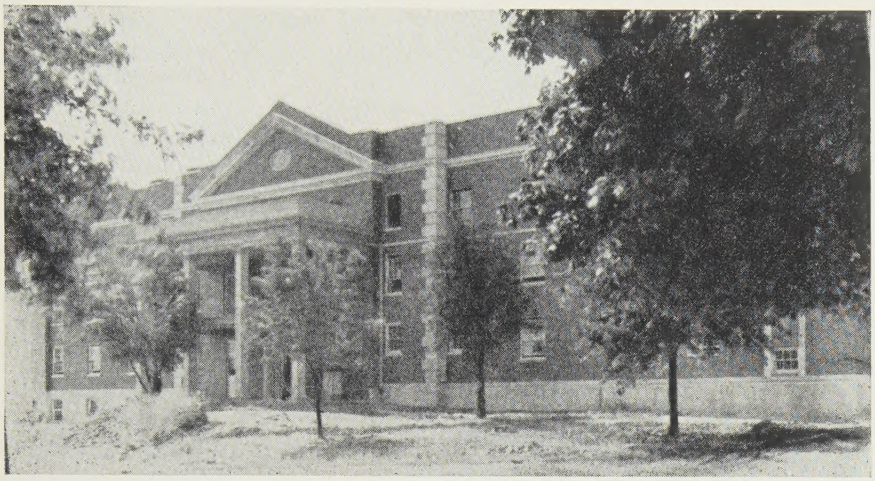
In the District of Columbia the Negroes immediately after the Civil War had their own board of trustees and their superintendent of public schools. At first they employed a white man, but soon they secured the services of George F. T. Cook, an Oberlin graduate, who served in that capacity for thirty years. In another reorganization of the system the Negro superintendent became a first assistant under the white superintendent. W. S. Montgomery, who had been superintendent, once occupied this post. After him came Roscoe C. Bruce and finally G. C. Wilkinson, the present incumbent. Howard University in the District of Columbia was established by General O. O. Howard to serve the Negroes of the entire country, and it has developed in that direction under white presidents. Dr. Mordecai W. Johnson, a Negro, is now in charge. In this institution developed Kelly Miller, the sociologist; and Ernest E. Just, the biologist. Before the Civil War Myrtilla Miner had in the city a school for girls which, in a sense, is perpetuated by Miner Teachers College under President Eugene A. Clark. Nannie H. Burroughs still maintains a special school for girls in the District of Columbia, and she has done creditable work.

In West Virginia and Kentucky no such high level as that of the District of Columbia was reached, but in recent years both states have had state supervisors of Negro schools—Kentucky a white supervisor, and West Virginia a Negro—W. W. Sanders for some years, and recently I. J. K. Wells. West Virginia now has six assistant county superintendents — E. C. Smith in Fayette County; A. H. Calloway in Kanawha County; J. B. Carroll in McDowell County; J. S. Saundle in Mercer County; John B. Elliot in Raleigh County; and James P. Cleveland in Logan County. In West Virginia, too, a board of three Negroes has recently



T. J. KING

JOHN W. DAVIS



GIRLS' DORMITORY AT KENTUCKY STATE COLLEGE

served as an Advisory Council for the State Board of Education. At one time there were special Negro boards of trustees for Negro State Schools. In the Border States, too, salaries paid Negro teachers generally run higher than in the lower South, and the schools are better equipped.

Virginia established the Normal and Collegiate Institute (now Virginia State College) with James Storum as first principal and later had James Colson function thus a year to turn the work over to John M. Langston as president. He was followed by James Hugo Johnston, who was succeeded by John M. Gandy. The Quakers founded the Christiansburg Institute. Hampton Institute developed under the direction of General S. C. Armstrong as a school to emphasize preparation for the practical side of life, and this tradition has been preserved by his successors—H. B. Frissell, J. E. Gregg, George P. Phenix, Arthur Howe, and Malcolm McLean. The white Baptists established for Negroes at Richmond a theological seminary which when merged with the old Wayland Seminary in Washington became Virginia Union University, now under its first colored president, Dr. J. M. Ellison. This institution later absorbed Hartshorn, long a school for girls. At Lynchburg the Negro Baptists in an independent effort founded Virginia Seminary which they developed under Gregory W. Hayes, Robert C. Woods, and W. H. R. Powell.

Kentucky Baptists had a struggling college, Eckstein-Norton University at Cane Spring, but later concentrated on another, called State University, which became the Louisville Municipal College under R. E. Clement, and is now directed by David A. Lane. The State College at Frankfort was established in 1886 and has been served by J. H. Jackson, J. S. Hathaway, Green P. Russell, James E. Givens, and F. M. Wood. It is now under President R. B. Atwood. The Chandler Normal School at Lexington and the school at Camp Nelson long rendered valuable service and then ceased to exist. The Western Industrial School of Kentucky has also been very useful. Berea College, founded by John G. Fee, the leader of Kentucky abolitionists, assisted by Cassius M. Clay, admitted Negroes until 1904 when by state law the coeducation of the races was prohibited. Such Negro students went from there to form a new school at Lincoln Ridge.

Delaware established niggardly at Dover in 1892 the State College, with W. C. Jason as president. It is now administered by Dr. R. S. Grossley. Recently this and other Negro schools have been aided by Pierre S. Dupont. The Howard High School in Wilmington, long under Miss Edwina B. Kruse, and now under George L. Johnson, has had much influence in education in Delaware. Much better supplied with both teachers and equipment were other high schools of this section: The Frederick Douglass High School in Baltimore, the M Street (now Dunbar) High School, the Armstrong Manual Training School, and the Cardozo Business High School in the

KENNEDY HALL AT HAMPTON

FIRST STANDARD BANK, LOUISVILLE, KY.

District of Columbia; the Central Colored High School in Louisville, and the Sumner High School and the Vashon High School in St. Louis. In addition, Baltimore has had the Coppin Normal School; the District of Columbia, Miner Teachers' College; Louisville, the Colored Normal School, and St. Louis, Stowe Teachers' College.

Storer College at Harper's Ferry, where John Brown suffered martyrdom in 1859, arose not long after the Civil War, but in 1881 West Virginia authorized the West Virginia Colored Institute (now West Virginia State College), which was first served by the poet, James Edwin Campbell, next by John Hill, then by J. McHenry Jones, by Byrd Prillerman and now by John W. Davis. Later came the Bluefield State Teachers College, served by Hamilton Hatter, P. P. Sims, and H. L. Dickason.

Maryland came later with a State Normal School at Bowie. It was once under the direction of D. S. S. Goodloe, and was administered by Leonidas S. James until 1941. Prior to this time the training of teachers was done to some extent by Morgan College and Princess Anne Academy. This school and Morgan College, now under Dr. D. O. W. Holmes, are state institutions for Negroes, taken over from the Methodists.

In material progress the Negroes of the Border States had a fair start before the general emancipation. Negroes in Wilmington, Baltimore, Washington, Richmond, Norfolk, Petersburg, Louisville and Lexington had property and business enterprises during the days of slavery. Higher strivings followed the Civil War. After several minor efforts the Capitol Savings Bank took form in the District of Columbia in 1888 and continued business for sixteen years. Much later came the Industrial Savings Bank, which merged with another, the Prudential, and is now the Industrial Bank of Washington. The National Benefit Life Insurance Company operated successfully under S. W. Rutherford for generations and then failed. Following this came the Federal Life Insurance Company under C. T. Taylor. This firm in reorganized form still exists in different hands.

In Richmond appeared the True Reformers Bank in 1888, developing from a secret society by the name and under the direction of W. W. Browne, who added an insurance feature. It is said that most Negro insurance companies which sprang up soon thereafter owed to W. W. Browne their ideas for such organizations. Stimulated by these efforts, arose the Richmond Beneficial Insurance Company and the Southern Aid Society of Virginia under the Jordans. Likewise appeared in 1903 the St. Luke Bank of another secret order, under the

(*Continued on page* 89)

SOUTHERN AID SOCIETY BUILDING, D. C.

DISTINGUISHED AMERICANS ALONG THE BORDER

The Cook Family

The Cook family has a most interesting history. Their great-great grandparents were slaves about one hundred and fifty years ago, but along came an industrious woman, Alethia Tanner, who sold vegetables in the market in Alexandria, Virginia, and with her savings, bought first herself and then her husband, whose name was Cook. This was the beginning of a great family. This took place before there was a District of Columbia. Their first child of note was John Francis Cook, Sr.

In 1800 when John Francis Cook, Senior, was a boy, Washington looked like a little country town. It did not have houses, automobiles, cars and all of the things we see today. Schools and churches were not here. This man and his family worked hard to provide these things. At that time our government did not give colored people any money for education. This was before the Civil War and before emancipation. There were many people who did not want us to learn anything. They did not want either slaves or free colored people to learn how to read and to write.

But, there were some colored men who wanted our people to get an education. They used their own money to give us schools. Sometimes kind white people gave them money to help with the schools. John F. Cook, Sr., went to one of these schools when he was a boy. Then, when he became a man, because he was so smart and honest and neat and kind, he was made the principal of a school. He taught this school until 1835 when a riot broke out. Colored people were beaten along the streets and some of them left town. John F. Cook went to Lancaster, Pennsylvania, and taught a year or two. He returned to

(*Continued on page 90*)

Frances Ellen Watkins Harper

In 1825 there were no schools for all Negro children. Some children of free Negroes could go to school, but the children of slaves had to work hard all day in the fields and homes of their masters.

The parents of Frances Ellen Watkins were free, and the little girl went to her own uncle's school in the city of Baltimore where she had been born. She was a bright pupil, and soon learned to read and write. She studied hard until she mastered all her subjects.

When she was fourteen years old she decided to stop school and go to work. Her mother had died when Ellen was three, and her kind uncle had taken care of her while she went to school. Now she wanted to support herself. She did not stop studying, however. She went to work in a book store. Mr. Armstrong, owner of the store, let her use his books, and in every spare moment Frances read all kinds of books.

When Frances had grown up, she went to Ohio to teach. After working there a while she moved to Little York, Pennsylvania. While working in these places she learned how many enslaved Negroes lived. How different was their treatment from that which she had known as a free Negro! She saw them cruelly beaten. When they could bear their treatment no longer, they ran away. Kind, friendly people helped them to get to freedom. Large sums of money were often offered for them so that these slaves traveled only at night. Sometimes they were even nailed up in boxes and sent as goods. Because everything had to be done in secret, people said that these runaways traveled by the Underground Railroad.

In 1853 Maryland passed a law that free Negroes who came into

(*Continued on page 90*)

Harvey Johnson

Thomas Johnson and his wife, Harriet, lived in Fauquier County, Virginia. They were loved by their neighbors and good citizens in their community. Everybody was happy for them when they became the parents of a fine boy on August 4, 1843. After thinking over a number of names, they decided on Harvey.

Little Harvey made his mother and father proud of him by his kindness to little children and his obedience to older people. The unusual thing that everyone noticed was the way he seemed to drink in every word the minister said in church. He understood so well the things children his age usually could not. Early in his life he decided that he was going to prepare himself to be a minister in order that he might help others to enjoy the happiness he knew as a Christian.

He went to school in Alexandria, Virginia, then to a Quaker school in Philadelphia. He wanted very much to attend Wayland Seminary, and because of his determination he worked his way through by teaching and missionary work in the summer. He had some friends in Massachusetts that helped him too. After four years he finished in 1872.

The following fall he was called to Union Baptist Church in Baltimore. When he became the pastor, there were only 250 members. He worked with his members and by 1885, there were 2,200 members—almost nine times the number that he found there.

Not only did he work in his church, but he was an outstanding citizen. He fought to admit to the bar colored lawyers in Baltimore, and he succeeded. He helped one of his members to win a lawsuit against the "Steamer Sue" because the steamer had refused to

(*Continued on page 95*)

JANUARY CALENDAR TO COLOR
(NEGROES IN ACTION)
— LOIS M. JONES —

CHILDREN'S PAGE

January Calendar to Color

Before the general emancipation many free Negroes in the South and some in the North were in useful positions. The mechanics and artisans of the South at that time were mainly Negroes; and some of the business men were Negroes who had much property. Negro preachers were in all parts of the South until they began to try to destroy slavery. In the North were some preachers of the race who were not disturbed.

In coloring this calendar let the pupils make suggestions. The teacher will select the best plans and agree upon one scheme for all. This will lead the pupils to think.

The birthdays and other important dates to be remembered in January are:

JANUARY 1. Emancipation Proclamation issued by Abraham Lincoln, 1863. *The Liberator* first issued by Wiliam Lloyd Garrison, 1831. Haiti declared its indpeendence, 1804.

JANUARY 1. Kumbi (Ghana) discovered to be in its apogee, 990.

JANUARY 3. Lucretia Mott, Pennsylvania abolitionist, born, 1793.

JANUARY 4. Benjamin Lundy, colonizationist, born, 1789.

JANUARY 6. Charles Sumner, fearless advocate of equality and justice, born, 1811.

JANUARY 17. Benjamin Franklin, a supporter of the anti-slavery movement, born, 1706.

JANUARY 17. The Virgin Islands purchased by the United States, 1917.

JANUARY 17. Paul Cuffe, a Negro business man, first actual colonizationist, born, 1759.

JANUARY 21. Osai Tutu Kwamina defeated the British under Sir Charles McCarthy at Assamako, Ashanti, 1824.

JANUARY 23. Lott Cary, Negro minister and pioneer leader in Liberia, sailed for that country in 1821.

JANUARY 26. Bishop William Capers, founder of missions for Negroes in South Carolina, born, 1790.

JANUARY 28. George S. Boutwell, author of the Thirteenth Amendment, born, 1818.

JANUARY 29. Thomas Paine, an advocate of freedom, born, 1737.

JANUARY 31. Anthony Benezet, a teacher of Negroes and promoter of the anti-slavery cause in Pennsylvania, born, 1713.

Questions on the December Issue

When you think of the Negroes in the sections considered—in New England, in New York, and in New Jersey and Pennsylvania—where do you see evidence of the most advancement?

How do you account for the differences noted among the Negroes themselves in these sections? Among others who surrounded them?

Mention at least ten Negroes of the Middle States who did things considered outstanding.

Mention as many as ten white persons in these Middle States who were especially helpful to certain Negroes.

Book of the Month

***Shop and Class at Tuskegee*, by J. L. Whiting (Boston: Chapman and Grimes, 1941; price $2.00) is a book which should interest both boys and girls. The author undertakes to give a glimpse of what is being taught at Tuskegee to introduce the youth to life as it is, and he endeavors also to show how these various courses are correlated. Nothing can be considered more important in education today than a statement of a teacher of such long experience. At points it seems that the arrangement could have been improved upon, but the effort is timely and will be appreciated by those persons who have for a long time tried to connect education with actual life.**

The author in addition to describing what is taught tells what these courses are supposed to develop in the students and how to measure results. He talks about trade science, trade drawing, practical mathematics, industrial history, theory, auxiliary information, manipulative skill, and shop experience, in their relationships. Graphs, charts, tables, and illustrations are used to help convey the author's point of view as to what industrial education is and what may be expected from it. He has set the example of giving other teachers the benefit of his experience in a field requiring the greatest efficiency.

Benjamin Banneker

Long before the sun was up, Benjamin Banneker went eagerly about his chores on the farm which had been his father's. In the dim half light of early morning the sturdy farm buildings, the large pasture lands, and the orchards stretching away to the distant valley gave Banneker a feeling of real pride in their quiet orderliness. He fed and watered his cattle, and then busied himself with loading onto the large wagon grain and tobacco from his well-filled barns. In a short while he would set out to the big store on the other side of the valley.

In those days when planters went to the country store to sell or exchange their farm products, they read and discussed with each other the latest news from Boston, Philadelphia, and London. Banneker enjoyed these gatherings. Little did he realize as he made ready to set out that, on this morning in 1772, he would hear great news of his own neighborhood.

As he fastened his horses in front of the store, John Danby, a planter, followed by several others, came up to Banneker.

"Howdy, Banneker. Great news about the mills, isn't it?"

"What mills?"

"Flour mills! Being built near your place on the Patapsco."

"Who's building them?"

"New people named Ellicott."

The other planters joined in, and one joked Banneker about his not knowing the news.

"Why don't you know what goes on so close by? Making another clock?"

"No. The clock I made three years ago will serve a lifetime. In spare time day and night I study the heavens; so you see I couldn't see the Ellicotts and their mills. I've been looking in the wrong direction."

After that Banneker went often to the mills to watch the wheels turn the huge stones. He became very friendly with the Ellicotts. When they found out that he liked

to study the stars, George Ellicott loaned him some books on astronomy and surveying. These Banneker mastered without any help, and even found errors in them. Because of his work and the records he made, he became well-known.

Almost twenty years after the Ellicotts built their mills, Thomas Jefferson, then Secretary of State, went to Philadelphia to confer with President Washington.

"I believe that the site I have chosen for our Federal City is a good one," said Washington. "We must now have plans made after the correct boundaries are fixed. What do you think about it?"

"It is a big undertaking, Sir. That part of the Potomac region is beautiful, but it is for the most part still wooded. Have you chosen men to do this work?"

"Not yet. Major Pierre L'Enfant has asked for a chance to help with the plans. He is a dreamer, but his work has impressed me. I'd choose him. Of course, other men would work with him. They must be chosen with care. We need far-sighted men of good judgment and keen intelligence. Whom would you suggest?"

"Mr. President, I should like to recommend two excellent surveyors, Andrew Ellicott of Maryland and his neighbor, Benjamin Banneker, a Negro."

"Banneker? A Negro?"

"Yes. He will be a valuable man in this work. Banneker is an astronomer as well as a mathematician and surveyor. God in his great wisdom, Sir, did not see fit to deny a man intelligence because of the color of his skin."

"You are right. Banneker and Ellicott shall be named."

And so the group was chosen, man by man: William and Nicholas King, Count d'Graff, and Isaac Roberdeau.

A few months later L'Enfant, Ellicott, and Banneker arrived in Georgetown. As the surveyors worked, L'Enfant discussed his plans for making a capital "magnificent enough to grace a great nation."

"The Federal House is the most important," said L'Enfant. "It shall be located near the center of the city. Jenkins Hill is the ideal place for it. There it can be seen from afar."

After the location for the Federal House, or Capitol, as we now call it, was chosen, attention was turned to selecting a site for the President's house. It was decided that it should face the Potomac and be connected with the Capitol by a grand avenue several hundred feet wide.

Not trusting their compasses, Ellicott and Banneker established lines running due north-south and east-west through the Capitol site by studying the heavens. Streets were then laid off parallel to these lines. Broad diagonal avenues were added. Where two or more of these avenues crossed, a square was made. Fifteen such squares were provided, to be divided among the states. Each state would erect in the center of its square a statue or monument to a hero of our fight for independence.

At several points in the city circles were made. These not only furnished beautiful vistas, but in time of trouble cannon could be fired down all of the streets and avenues intersecting at the circles.

So it was that the elaborate plan for Washington developed step by step—a city of wide streets, beautiful views, and magnificent distances—the City Beautiful.

ANNIE E. DUNCAN

BANNEKER AT WORK

William Washington Browne

"It's all right for the other two," explained the captain. "They're bright enough to pass for Union soldiers when they are dressed in uniforms, but you, you'll be spotted as soon as the slave catchers come within the lines, and they will take you back to your home in Mississippi."

So young William Browne started on his search for safety. Off he went to Memphis. After working for a short while in a Jewish family, uneasiness came upon him. So he fled by boat to Cairo, Illinois. So dear were freedom and safety to the lad that he moved still far-

ther from the clutches of slavery by obtaining a position on the United States gunboat, *National*. Finally, he enlisted in the Eighteenth United States Infantry and worked up to the grade of sergeant in the regiment.

As the Civil War was coming to a close, William began thinking of what he should do with his life. All around him were Negroes—poor, unemployed, unable to read or write.

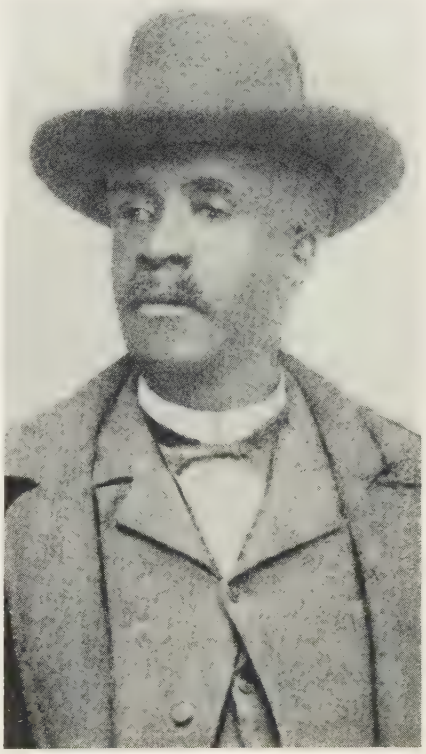
"How can I help?" was the question constantly before him. "One thing I must do," he decided. "I must get an education." So for three years William attended school in Wisconsin.

When he returned to his birthplace in Georgia, to find his aged mother, he also found a work to do—the education of his people. Until 1874 he taught school at this station in Georgia. But the thought that he must do something more to improve his people stayed with him. He moved next to Richmond, Virginia.

He thought of the many secret societies which were attempting to help Negroes. He connected himself with one called the Good Templars. This group was teaching the colored men and women how to save, how to spend wisely, and how to care for the sick and for those in trouble. These Templars selected Browne to set up the work of another society called True Reformers.

Browne was not content with paying money to the sick only. He wanted a society which included an insurance department and a bank as well. He, therefore, called a number of his friends together. Among these were J. C. Robertson, T. W. Taylor, E. W. Brown, R. T. Hill, W. L. Taylor, Edward Ellis, Jr., W. P. Burrell, and A. W. Holmes. Together these men founded a popular bank known as the Savings Bank of the Grand Fountain. How proud these men were of their work! And well they might be, for when the depression of 1893 hit Richmond, the Savings Bank of the Grand Fountain was the only one to keep its doors open to the public and continue its payments. The City of Richmond had to come to this bank for money to pay its employees.

The insurance company was the first of its kind, and although it did not turn out as desired, practically all the Negro insurance companies which sprang up soon after were organized and conducted by the men who had worked under the direction of William Washington Browne. We must, therefore, attribute much of the success of present-day insurance companies to W. W. Browne—known as the "Father of Insurance among Negroes." The True Reformers' Bank also failed, but the effort was an experience which could not be lost.



W. W. BROWNE

MARION J. PRYDE.

Harriet Tubman—the Moses of Her People

A grandfather, in his old age, was asked by his grandchildren how he became free.

He said, "Long before your mother was born a Negro slave woman, Harriet Tubman, lived on a plantation in Dorchester County, Maryland, near this farm. If I remember correctly she was born about 1823 and was sold at an early age as a slave. Her mother, father, and her ten sisters and brothers were also slaves. Her sisters and brothers were sold to many different owners, but her mother and father were never separated.

"How did that happen?" asked Peggy.

"I don't know."

"I don't think I'd like being separated from David even for a short time," said Peggy. "It must be dreadful never to see your brothers and sisters again."

"That's just what Harriet Tubman thought, Peggy. She saw the other slaves, brothers and sisters, being torn away from their mothers and fathers. As Harriet worked in the fields she thought about them, and worked out a plan by which she might help them to escape from this suffering."

"Good for her!" exclaimed the children, growing excited.

"One day she heard two of the people in the big house talking. One said that the master had just died, and that Harriet and her brother were to be sold soon somewhere in the far South. Harriet waited to hear no more. She knew that something had to be done that night; but she wanted to let her fellow slaves know that she was going and what she was planning to do. She made up a song, and as she worked her way down the field among the slaves, she sang:

When dat ar ol' chariot comes
I'm gwine to leabe you
I'm boun' for de Promised Lan';
Frien's, I'm gwine to leabe you.

I'm sorry, frien's, to leave you;
Farewell! Oh, farewell!
But I'll meet you in de mornin';
Farewell! Oh, farewell!

"Oh, Peggy, all the time she was telling them that she was going to run away. Wasn't that clever?" asked David.

"But wait until you hear the rest, children. When the brothers heard her song they started to follow her; but the way was unknown and the North was far away. They were in fear of being

captured. Seeing them turn back she fixed her eyes on the north star and said, 'I have a right to liberty or death. If I can't have one I'll have the other. No man will take me alive!' ''

"Without friends or money she started through unknown regions, walking by night and hiding by day. Without knowing whom to trust or how near her pursuers might be, she carefully felt her way, and somehow managed to ask the right people for food and sometimes for shelter. On many nights her only bed was the cold ground and her only guards the stars of the night.

"How far was she able to get traveling like this, Grandfather?" one of the children asked.

"She traveled a great distance by that method, and after many long weary days she passed the magic line which then divided the land of bondage from the land of freedom. At length she arrived in Philadelphia.

"The most remarkable thing about this woman," Grandfather continued, "is that she was not content with freedom for herself alone. She wanted freedom for her people. She worked hard for two years, saving the greater part of her earnings so that she could return to Maryland. On her first trip back she took her sister and her children from Baltimore to safety, at times taking as many as eleven fugitives with her, men, women and children. That is how I escaped."

"Didn't some of the slaves want to turn back after they found the trip so dangerous?" Peggy asked.

"Yes, but Harriet had prepared for that. When the slaves wanted to turn back she brought out her gun and demanded that they go on or die. Most of them chose to go on."

"Grandfather, when you were stealing away with Harriet, were you afraid?" David asked.

"Indeed I was. When we met in fields in the quiet dark night we were all very much afraid, but Harriet was so brave that we were willing to risk anything with her to get away from slavery.

"After we had traveled some distance Harriet left us hidden and knocked at the home of a Negro who had helped her escape before. A white man answered and said that the Negro had been sent away for helping runaway slaves. Harriet knew that we were in a dangerous situation. Day was breaking, and we would soon be missed from our cabins. Something had to be done quickly. Harriet remembered a little island in a swamp where we could hide. All of us were cold and hungry crouching in the tall wet grass. The babies had been drugged to keep them from crying. When it was nearly dark we heard footsteps; then a man came in our direction dressed in a Quaker costume. He seemed to be talking to himself. Harriet moved closer to hear what he was saying. She caught these words:

" 'My wagon stands in the barnyard of the next farm. The horse is in the stable; the harness hangs on the nail.'

"In a few moments he was gone. When dark came, we stole forth and found that wagon. To our great surprise the wagon held food enough for everyone and some to spare. Soon we were on our way to freedom."

"I'm certainly glad they didn't catch you, Grandfather. Think how dreadful it would have been to be driven back to that old plantation!" David added.

"Yes, I'm grateful too that they did not catch any of Harriet's passengers on that underground railroad.''

"When you are a little older I hope your mother will take you to Auburn, New York, where you can actually see the place she established there as a home for Negro men and women who become too old to take care of themselves. You will also see there a tablet that was dedicated to her bravery."

"What is written on that tablet, Grandfather?"

"I cannot remember all of it, son, but this a part I shall always remember: 'With implicit trust in God, she braved every danger and

HARRIET TUBMAN

overcame every obstacle. Withal she possessed extraordinary foresight and judgment, so that she truthfully said, 'On my underground railroad I nebber los' a passenger'.''

"Believe me, c h i l d r e n , your Grandfather owes his life to the bravery of that Negro slave woman, Harriet Tubman."

NAOMI NEWMAN

The Cotters, Father and Son

Joseph Seamon Cotter, Sr., was born of a slave mother, a vision-seeing slave mother. She named her son Joseph, after the dreamer Joseph of the Biblical story. She, too, wanted her son to become of service to his people, like his namesake, and she lived to see her wish fulfilled.

Often Joseph's mother would sing him songs and tell him stories she had made up herself. Joseph always remembered these little songs and stories.

Joseph was able to go to school only as far as the third grade. He was only ten years old when he had to go to work to help his mother. In the brickyard in which he worked, he made up stories and told them to his fellow workers. The boys enjoyed these stories. The older workers enjoyed these stories, too. Soon Joseph became very well liked by his companions.

When Joseph became twenty-two years old, he entered a night

school in the primary grades, in order to get more education. He worked very hard, and after two years he himself became a teacher.

It was at Bardstown, Kentucky, in 1861 that Joseph Cotter was born. This was the same town in which Stephen Foster, the song writer, was born. Cotter was really a great maker of poems and stories. He told them everywhere —on playgrounds, in schools, in churches, in homes. Some of his stories came from Africa. Some were about people he knew. Some were funny, some sad.

One of his poems says:

"The flowers take the tears
Of the weeping night
And give them to the sun
For the day's delight."

Do you understand it? Say it slowly to yourself. You will soon know what it means.

He wrote many other poems. Some of them are, "The Nation's Neglected Child," "Sequel to the Pied Piper of Hamelin," and the "Threshing Floor."

Sad, sad indeed was Joseph Cotter, Sr., when his son, Joseph, Jr., died at only twenty-three. In his short life Joseph, Jr., too, was a dreamer. He left a book of poems called *The Band of Gideon.* He wrote lyrics, meaning song poems. Some of his prettiest verses are in this book, and "Rain Music." Listen to this verse from "Rain Music":

"On the dusty earth-drum
Beats the falling rain;
Now a whispered murmur,
Now a louder strain!"

DOROTHY SHAED WILLIAMS

P. B. YOUNG

The Negro in the Border States

(*Continued from page* 82)

direction of Maggie L. Walker, the first woman of any race in America to be the head of a bank. Then followed the Mechanics' Savings Bank under John Mitchell, who had already distinguished himself as the editor of the *Planet*, which greatly stirred up the Negroes to fight lynching. Other banks were the Acorn Bank in Roanoke, the Metropolitan Bank and Trust Company in Norfolk, the Commercial Bank

BELMEAD, THE ORIGINAL HOME OF THE PLANTATION USED AS THE ADMINISTRATION BUILDING OF THE ST. EMMA MILITARY SCHOOL, ROCK CASTLE, VIRGINIA

and Trust Company in Richmond, the Sons and Daughters of Peace, Penny, Nickel and Dime Bank in Newport News, the Second Street Savings Bank in Richmond, the People's Dime Savings Bank and Trust Company in Staunton, the Savings Bank in Danville, the Phoenix Bank of Nansemond in Suffolk. Louisville in Kentucky had the Mammoth Life and Accident Insurance Company, the Domestic Life Insurance Company, and the First Standard Bank. The Continental Savings Bank once operated at Dendron, West Virginia. The Mutual Savings and Loan Company long served Charleston, West Virginia. Recently most of these banks have merged with others, reorganized or closed because of the depression.

In the business sphere two Negro weeklies established in this area are outstanding—*The Afro-American* developed by J. H. Murphy and his sons in Baltimore and *The Norfolk Journal and Guide* by P. B. Young and his sons in Tidewater, Virginia. The latter operates also a large printing business which has been profitable.

HILDA V. GRAYSON

News

The State Teachers Association of Virginia has sent an affiliation fee of $50.00 to the Association for the Study of Negro Life and History in addition to $500.00 or more

JOHN M. GANDY

contributed during the past school term mainly by teachers of the same state.

The State Teachers Association of North Carolina sent a contribution of $50.00 through its Executive Secretary, Dr. G. E. Davis.

In the summer schools of South Carolina 786 teachers contributed to the Association.

The Delaware State Colored Teachers Association and the West Virginia State Teachers Association recently made such contributions.

This effort is being stimulated among the teachers by Miss Hilda V. Grayson, field agent of the Association for the Study of Negro Life and History. She will visit your school.

The Cook Family

(*Continued from page* 83)

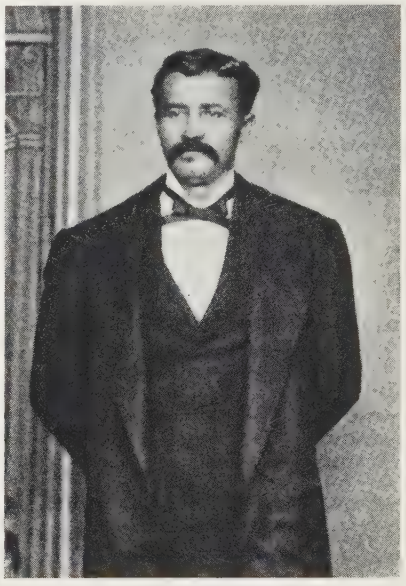
Washington and reopened his school.

John F. Cook, Sr., was also a very fine leader. He talked to people and made them interested in educating their children. Besides being a fine teacher, he took a part in organizing churches. He helped to organize the Metropolitan A.M.E. Church. In 1841 he organized the Fifteenth Street Presbyterian Church, and he kept a school in connection with this church when he was its pastor.

When he died in 1855, his two sons, John F., Jr., and George F. T. Cook, took up his work. John F. Cook, Jr., liked to teach too. He taught in his father's school for some years. Then he held several government jobs in Washington. At one time, he was Collector of Taxes of Washington, D. C. This position was quite a distinguished one to hold. He became a business man and had much property.

George F. T. Cook liked teaching and educating better than government work. He studied hard and finished the course at Oberlin College. He worked very hard in order to get public schools for us. He thought that our country should educate us after slavery was abolished in Washington, D. C., May 21, 1862. Schools for colored people were opened, and by 1868 he became their superintendent. He got very good teachers to work in our schools. He encouraged pupils to attend high school and college. George F. T. Cook laid the foundation of the colored schools of Washington, D. C., and directed them more than 30 years.

Other Cooks have also held useful positions. Miss Elizabeth Cook taught French and Spanish at Howard University. Professor Charles C. Cook taught English there. Ralph Cook is teaching today in Baltimore. These three were children of John F. Cook, Jr., the tax collector, and wealthy business man.



GEORGE F. T. COOK

EUNICE SHAED LEWIS

Frances Ellen Watkins Harper

(*Continued from page* 83)

that state from the North would be seized and sold as slaves. One Negro, not knowing what would happen to him, went to Maryland. He was sent to Georgia and sold. He tried to escape, but was caught and sent back.

When Frances Watkins heard about this man, she gave up her job and pledged herself to do whatever she could to prevent another such incident. She went about among people who had influence to get their help. She went to an "Underground Railroad" station where runaway slaves hid. She listened carefully to their stories so that she could remember them when she went out to talk at public meetings.

The little money which she had did not take her very far, but she traveled as much as possible through the Middle Atlantic States. She even went into Canada with her message. Everywhere she went she lectured on the evils of slavery.

Frances Watkins married Fenton Harper of Cincinnati in 1860 and gave up her public work. Her husband died four years later, and again she became active in her people's cause. When Civil War was being fought Mrs. Harper went south to give her time and energy to help the Negro in every way she could.

When she could take time from her work Mrs. Harper wrote down many of the lectures she had given. She also wrote poems, many of which she had woven into her lectures as she went about the country. Among her favorites were the following lines from "Bury Me in a Free Land":

Make me a grave where'er you will;
In a lowly plain or a lofty hill;
Make it among earth's humblest graves,
But not in a land where men are slaves.

Mrs. Harper's books made her even more famous than she had been as a lecturer. Using her knowledge of the Underground Railroad as a background, she wrote a novel, *Iola Leroy,* a story of a young girl of mixed blood who found happiness after many hardships. Frances Ellen Watkins Harper also is known as the first American Negro to attempt short story writing.

She spent her last days in Philadelphia where she passed away in 1911.

ALICE CLARK

Loudon Ferrill

Loudon Ferrill should be remembered as one of the most distin-

guished Negroes of Kentucky. He was born a slave in Hanover County, Virginia. He joined the church early, and entered upon the ministry among the Baptists. While serving his master as house-joiner he preached among his people and had many converts. When his master died Ferrill became free and moved with his wife to Lexington, Kentucky, where they lived most useful lives. At that time there was preaching for the Baptists a pioneer minister called the "Old Captain," but the people called upon Ferrill to render them a service which the former leader was not in a position to give. Ferrill was ordained to the ministry in that city in 1821 and served that congregation for thirty-two years during which he increased the membership from 280 members to 1,820. He was so popular that the trustees of the town employed him to preach to the colored people.

Ferrill was in many respects a remarkable man. He was said to be the descendant of a royal line of Africans. "He had the manner of command and was respected by the whole population of Lexington. His influence was more potent to keep order among the blacks than the police of the city." When the cholera raged in Lexington in 1803 he was the only minister that remained at his post and nursed his wife and others who died at that time. At his death on October 12, 1854, the *Lexington Observer* said that he "rested from his labor and his works do follow him." *The Kentucky Gazette* believed that the people of the state were under a lasting debt to Ferrill because he did more for their instruction and education than all others combined. His way was prospered materially, moreover, for as early as 1830 he owned property in Lexington to the amount of $20,000.

Henry Adams

Henry Adams was a noted teacher and minister of the Baptist faith in Louisville before the Civil War. He was born in Franklin County, Georgia, on December 17, 1802. He embraced religion at an early age. He was ordained to the ministry in 1825 and preached for four years in Georgia and South Carolina. In 1829 he came to Louisville to serve as the pastor of the First Baptist Church, which was at first a branch organization but became an independent body in 1842. He served this congregation efficiently and faithfully. He brought thousands into the church, and from his congregation branched the other Baptist churches of Louisville. He organized a General Association of Baptists to urge upon his coworkers the importance of an educated ministry. From such an effort came the beginning of Simmons University, which, however, Adams did not live to see established.

Henry Adams is probably better known in history as a teacher than as a preacher. He was well grounded in the common branches and in the classics. In cooperation with W. H. Gibson and R. T. W. James he conducted during these years a school giving instruction in the common branches, in music, and in matters which are spoken of today as religious education. In religion as well as education, he said, the people should be progressive. With this program he made his church and the circle in which he moved a shining light for the whole state. He lived to render service after the general emancipation. He died November 3, 1872.

William H. Steward

William H. Steward distinguished himself as the editor of a religious journal. He was a religious man, but not a minister. Steward was born a slave at Brandenburg, Meade County, Kentucky, on July 26, 1847. His parents brought him to Louisville when he was a small child, and there he spent practically all his life. Although a slave, he was permitted to attend the school conducted by Henry Adams, William H. Gibson, and R. T. W. James. When emancipation came he had learned sufficient of the common branches to teach in Frankfort and later in Louisville. He left this work, however, to serve awhile as a cashier in an office for the Louisville-Nashville Railroad. Next he became a letter carrier in Louisville.

He was especially active in securing properly qualified teachers for the public schools. He participated in 1879 in founding a religious paper, *The American Baptist,* and through its columns did much to elevate the tone of the worship in the churches. He was very much devoted to sacred music. For years he was the secretary of the Kentucky Baptist State Convention, and he became one of the secretaries of the National Baptist Convention.

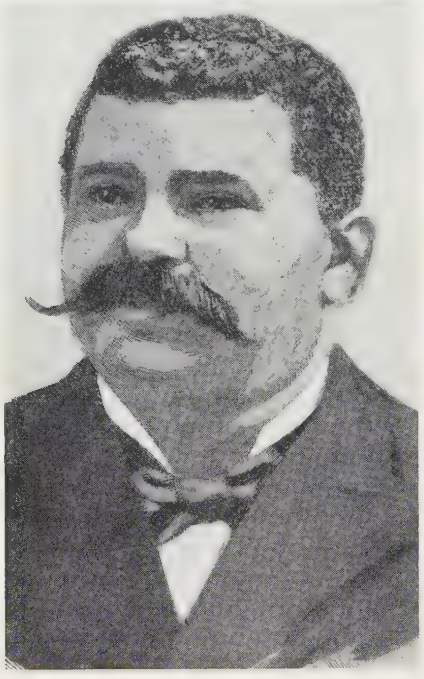
He gave his support to the effort to found State University (later Simmons University). At first he was the secretary and later chairman of the Board of Trustees.

William J. Simmons

William J. Simmons was one of the greatest leaders to develop in Kentucky. He was born in Charleston, South Carolina, June 29, 1849, of Edward and Esther Simmons, who were slaves. When but a child friends hurried him along with his mother and two other children to Philadelphia. There they were taken over by an uncle, Alexander Tardiff, who took them to Roxbury, Pennsylvania. Next they moved to Chester, Pennsylvania, seeking to escape the slave catchers, and from there by way of Philadelphia to Bordentown, New Jersey. There his uncle, working as a shoemaker, relieved the family of poverty, and being well grounded in the common branches, he taught the children. The young man worked as an assistant to a Dr. H. De Lange, a dentist, until 1864 when he ran away and enlisted in the Forty-first United States Colored Troops. He fought in the battles around Petersburg, Hatches Run, and Appomattox Court House where Lee surrendered.

Leaving the army in 1865, Simmons worked under Dr. William H. Longfellow, a Negro dentist in Philadelphia, for a while but later returned to the service of Dr. De

Lange at Bordentown. At this place Simmons was converted and joined the white Baptist church under the Reverend J. W. Curtis. While a member of this white church he experienced a call to preach, and they sustained him in his ambition by defraying his expenses to study at Madison University in New York where he was graduated in 1868. He entered then the University of Rochester and spent his spare time doing missionary work among the colored people at that place. Because of the strain of his eyes which prevented him from further study he left school after his first year at



WILLIAM J. SIMMONS

Rochester and did not resume his studies until 1871 when he entered Howard University. He was graduated there with the degree of Bachelor of Arts in 1873.

Upon finishing school he taught for a while in the District of Columbia and then went to Arkansas with the hope of finding a new field, but returned immediately to the District of Columbia to teach again in the Public Schools. About this time he married Miss Josephine A. Silence. To this union were born seven children: namely, Josephine Levinia, William Johnson, Maud Marie, Amanda Moss, Mary Beatrice, John Thomas, Effie Parke, and Gussy Lewis.

His next venture was to go to Ocala, Florida, to invest in an orange grove, but the investment did not prove to be a success. He became principal of the Howard Academy there and served as Deputy Clerk and County Commissioner. In 1876 he participated in the campaign for Hayes and Wheeler.

While in Florida Simmons was ordained. He returned to Washington and taught until 1879 when he was called to the pastorate of the First Baptist Church in Lexington, Kentucky. In 1888 he was made president of the Theological Institute which was founded by the Association of Colored Baptists in Kentucky. On September 29, 1882, he was elected as editor of the *American Baptist*. This school developed and became known as the State University at Louisville, and still later as Simmons University under the direction of the late Dr. C. H. Parish, the last to be the head of this institution. The City of Louisville recently took it over and reorganized it as the Municipal College. It was first directed by Dr. R. E. Clement, and is now under the deanship of Dean David A. Lane. This school at its best was never what we consider an accredited college until it was taken over by the educational authorities of Louisville. Great credit is due the Negro Baptists of Kentucky, however, for undertaking to provide the best they could for the higher education of the Negro when no other institution of this order existed in this state.

Simmons deserves credit for another important achievement. He compiled a book of biography known as *Men of Mark*. This is a collection of sketches of the outstanding Negroes who had impressed themselves upon the country by the year 1888. Some of these accounts were written by the persons themselves therein included. At that time, of course, modern historiography had not made sufficient progress to assure a better method. With all of its faults, however, this book is a valuable volume. The facts found therein far exceed the misinformation which appears from place to place in the volume, and for making this record at the time that it was published the public is deeply indebted to William J. Simmons.

R. C. O. Benjamin

R. C. O. Benjamin was born on the Island of St. Keys, March 31, 1855. There he early entered school and prepared for Trinity College of Oxford. He studied there three years, but did not finish. He spent two years in the East Indies and returned to England. He came to New York in 1869 and went as a cabin boy on a cruise to Venezuela, Curaçoa, Demerara and other points in the West Indies. On his return to New York he entered politics in association with Henry Highland Garnet, Cornelius Vancott, Isaac Hayes, and Joe Howard. By the last mentioned, the editor of the *New York Star*, Benjamin was employed as a soliciting agent. Benjamin next served as an assistant of J. J. Freeman, who was then editing *The Progressive American*. As Benjamin had decided to remain in the United States he became a naturalized citizen. He was free, then, to take an active part in campaigning for Hayes and Wheeler in 1876.

Benjamin abandoned politics for awhile, however, and went to Kentucky to teach. While serving schools in various counties in the state he studied law privately. He went next to Alabama to be the principal of a school and then to Arkansas to teach. From that state he went to Memphis where he finished his study of law and was admitted to the bar in 1880. Benjamin did not settle down to the practice of this profession. He became a sort of roving editor.

He owned and edited several newspapers in his time. Some of these were *The Colored Citizen*, edited at Pittsburgh, *The Chronicle* at Evansville in Indiana, and *The Negro American* at Birmingham in Alabama. He was a prolific writer

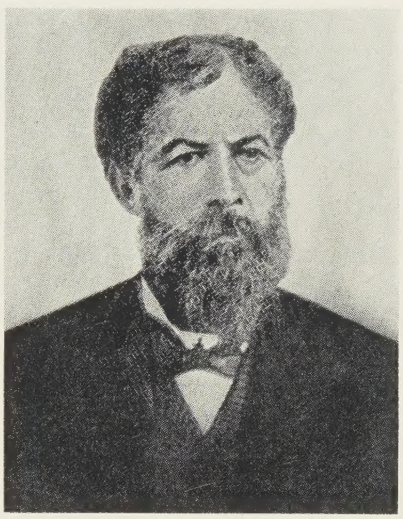
and in addition to his editorial work turned out many interesting pamphlets on the Negro. He finally settled in Lexington, Kentucky to edit a newspaper and take a part in politics. Benjamin was fearless and uncompromising in demanding equality and justice for his people. In the campaign in the city in 1903 he displeased the political bosses of the whites, and one of them shot him dead as he was leaving his office. An investigation was ordered, but no one was indicted for this crime.

John Mercer Langston

John Mercer Langston was born in Louisa County, Virginia, December 14, 1829. His father was a white man and his mother a woman of Indian and Negro blood. His father by his will sent Langston to Oberlin College to be educated. There he finished the course in liberal arts and studied years later. He made an attempt to study law in New York and Ohio, but could not on account of his color. However, he studied for the legal profession privately under Philemon Bliss of Elyria, Ohio. In the meantime he studied theology at Oberlin. Langston was admitted to the bar in that state. He settled upon a farm in Brownhelm in Lorain County to reestablish his shattered health. There he practiced law and was also elected town clerk. In 1855 Langston attended the May meeting of the American Anti-slavery Society in New York and made a favorable impression as an orator. He spent some time as an anti-slavery lecturer. He moved to Oberlin in 1856 and was elected there also as town clerk. Next he became a member of the council, and then of the board of education.

Langston helped to recruit soldiers for the Union Army during the Civil War. He joined General O. O. Howard as an inspector of Freedmen's schools after the close of that struggle. Next Langston was called upon to serve as a professor in the Law Department of Howard University. At one time he was the dean of the Law School and vice president of the University. In 1877 President Hayes appointed him as minister to Haiti, where he served in this capacity eight years. He resigned in 1885 and returned to his practice of law, but that year he was made president of the Virginia Normal and Collegiate Institute at Petersburg.

While in Virginia he went into politics; and, much to the dissatisfaction of William Mahone, who with the Readjuster Party was in control of most of the Negro voters there, Langston made the race for Congress. The seat was contested for a long time, but he was finally seated a few months before the expiration of the term. While in Congress he made one or two speeches mainly along the line of defending the rights of the Negro.



JOHN M. LANGSTON

J. R. Clifford

J. R. Clifford, although not so well known in the central part of West Virginia, was one of its most distinguished Negroes. He developed in the Eastern Panhandle of the State where Storer College was the only light and sent forth such men as Hamilton Hatter and R. P. Sims, who developed the Bluefield Colored Institute, and John Hill, who became the head of the West Virginia Colored Institute. Clifford, however, was born at Williamsport, in Grant County, West Virginia, September 13, 1849. At an early age he reached Chicago and attended school. At the age of sixteen, however, he entered the United States Army as a corporal in the artillery. Later he became a nurse and served as such mainly in Kentucky until the close of the Civil War.

After the general emancipation he started out as a barber; but, seeing the need for better preparation, he moved to Muskingum County in Ohio to attend a school taught by Miss Effie McKnight and a writing school conducted by D. A. White. Clifford moved on to Wheeling, West Virginia, and there conducted a writing school himself. Next he went to Martin's Ferry, Ohio, and conducted a school of the same order from 1871 to 1873.

To prepare himself for still greater service he attended Storer College at Harper's Ferry and was graduated there in 1878. He was immediately called to the principalship of the colored public school in Martinsburg. He served that system ten years. While thus engaged he was called upon by as many as three State superintendents to conduct teachers' institutes.

Clifford left the schoolroom to establish a newspaper, *The Pioneer Press*, which first appeared in 1882. He desired also to practice law, which he had been reading. He was admitted to the bar in Martinsburg. He was fortunate in accumulating considerable property and was independent. He used his paper to demand that the rights of his race be respected; and in the courts he appeared as counsel for his oppressed people when they had nothing to offer him for his services. He made himself feared by dishonest politicians who merely tried to use Negro voters as the means to an end, and he defeated at the polls and drove out of office some of those who undertook to bulldoze and run roughshod over helpless Negroes. Clifford gave up the publication of his paper in 1918 and retired from other activities. He died in 1924.

Christopher Payne

Christopher Payne was born in Monroe County, Virginia (now West Virginia), September 7, 1848. He was commonly refered to as C. H. Payne. His early education was given to him by his mother. He taught school for several years in his native county and later was ordained to the ministry. He attended Richmond Theological Institute from which he was graduated with honors. He pastored churches in Richmond and Norfolk, and then returned to West Virginia to take charge of a church at Hinton. Later he served at Montgomery and at Eagle. In the meantime he read law, passed the bar, and practiced the profession. His last important charge before leaving this country was that of the First Baptist Church of Huntington. For many years he was the president of the West Virginia Baptist State Convention. State University (Simmons University) conferred on him the degree of Doctor of Divinity.

Payne became active in politics in West Virginia as a Republican, and in 1896 achieved the distinction of being the first Negro to be elected to the legislature of the state. He served once as a Deputy Collector of Internal Revenue. He was chosen 3 times as delegate to the National Republican Convention. For many years he was known as the recognized spokesman of the Negro in politics in West Virginia. J. McHenry Jones, and S. W. Starks, however, were also very influential during those years.

Payne was considered one of the most gifted orators of the state. He was also the editor of several newspapers, namely *The West Virginia Enterprise, The Pioneer* and *The Mountain Eagle.* These journals, of course, championed the cause of the Negro, and urged support of the Republican party as the best way to advance the interests of the race.

Payne was appointed in 1903 by President Theodore Roosevelt as Consul General of the Danish West Indies (Virgin Islands), and he served as such for fourteen years. The United States purchased the Virgin Islands in 1917. Payne settled down there to practice law under the new regime. Because of his excellent standing Payne was made Assistant Prosecuting Attorney and later Judge Advocate of the Islands. He retained the latter position until his death in 1925. In all of these activities he reflected great credit not only upon himself, but upon his race.

L. L. MCKENZIE

J. McHenry Jones

J. McHenry Jones was born August 30, 1859, at Gallipolis, Ohio, the son of Joseph and Temperance Jones. Early in his youth the Jones family moved to Pomeroy, Ohio, where he finished the town's grade and high schools, being graduated from the latter in 1882. Meantime, Jones professed religion and became an ardent minister of the African Methodist Episcopal faith, preaching on Sundays in various small towns along the Ohio river. In 1882, Jones began teaching near Pomeroy. In 1883, he accepted the position as principal of the Lincoln School at Wheeling, West Virginia, and developed it into a good secondary school. In 1895, he became a speaker on a Chautauqua circuit, and established his fame as an orator. During this same period, Jones joined the Grand United Order of Odd Fellows and rose rapidly as a local and later as a state official of that organization. In 1897 he went to England to represent that fraternity. Five years later he became Grand Master of the order in the United States.

In 1898, Jones was made President of West Virginia Colored Institute, a position which he held until his death, September 19, 1909. While directing his attention to advancing the school in vocational, academic, and teacher - training projects, he continued an important factor in the fraternal, political, and economic activities of Negroes. He worked in close cooperation with J. M. Hazelwood, S. W. Starks and John C. Gilmer. With the two last mentioned Jones was associated in editing *The Charleston Advocate.* He fought vigorously against all measures which he considered dangerous to the welfare of his race. In this endeavor he struck vigorously against those forces in the state which would have introduced jim-crow cars on railroads.

Because of the valuable support which he long gave the Republican party he was frequently mentioned for public office, but he finished his career as an educator. Death overtook him September 19, 1909, after his return from Seattle, Washington, where he had delivered an address before a vast audience representing the Epworth League.

During his day he delivered a number of forceful addresses, some of which appeared in print. He wrote one book entitled *Hearts of Gold.*

Byrd Prillerman

Byrd Prillerman, educator and religious leader, was born a slave in Franklin County, Virginia, October 18, 1859. He was one of 17 children. In 1868 the Prillerman family walked 250 miles from Patrick County, Virginia, to Kanawha County, West Virginia. Here the family engaged in farming. Mr. Prillerman developed an interest in farming which he retained throughout his life. He attended school in Charleston, W. Va., taught awhile and then attended Knoxville College, from which he was graduated with the degree of Bachelor of Science in May, 1889.

Prillerman returned to West Virginia and was appointed a teacher at Charleston, West Virginia. He soon saw the need for the improvement of teachers during their vacations, and, along with H. B. Rice, he established a summer school for teachers at Charleston. He urged also that a state school for Negroes be established. In 1891 Prillerman joined with others as one of the founders of the West Virginia Teachers Association, which cele-

brated last year its fiftieth anniversary.

Prillerman became an instructor in English at the West Virginia Colored Institute, which was established in 1891, and at the death of President J. McHenry Jones in 1909 he was elected the head of the Institute. Under his guidance West Virginia Colored Institute made progress not only in the academic field, but in providing vocational training for its students. In 1915 the West Virginia Colored Institute established a four-year college department, and the name was changed to West Virginia Collegiate Institute.

In addition to his duties as an educator Prillerman was prominent in the religious activities of the colored Baptists in the state, and after resigning in 1919 as President of West Virginia Collegiate Institute, he devoted his entire time to religious education in the state.

Prillerman married Miss Mattie C. Brown of London, West Virginia. Four children were born of this marriage. He died April, 1929, at the age of 69. Shortly after his death, the name of the institution which he had assisted in establishing was changed by legislative act to West Virginia State College. His memory is cherished by thousands of students and friends who knew him to be a Christian gentleman, an educator, and a religious leader.

L. L. MCKENZIE

John Jasper

John Jasper was laughed at by almost everybody in his day because he preached, as they said, "The sun do move." Jasper, however, never used such language. He was a self-educated man of considerable mental development. He used correct English, and his words were most picturesque. Furthermore, he was not given to intonation as were so many preachers of that day. He could paint beautiful pictures with words.

About six months before he died, the writer heard him preach from the text, "Never a man spake like that man!" Jasper so dramatized that sermon as to make one forget himself. He drew a picture of the soldiers stirred up by the enemies of Christ, going along to arrest him and each bragging about what he was going to do to overpower this strange teacher and bring him before the law; but, as Jasper made his audience see it, when they finally reached Christ and he turned around and spoke, they were so overawed, so overwhelmed and so discomfited that they ran back in disorder, saying, "Never a man spake like that man!"

Such was John Jasper—a great preacher. Even before the Civil War he had made the reputation of being a popular preacher of funerals, so customary among colored people until about fifty years ago. He developed in Richmond as the pastor of the Sixth Mount Zion Baptist Church, one of the largest and most influential in the country. He believed that he was God's representative on earth, and any one who opposed him was an enemy of God. In this he was narrow. But he was a kindhearted man and tried to do good. He walked circumspectly before men, and in all he did he tried to honor his Maker.

Whatever the Bible said Jasper believed, science to the contrary notwithstanding. The Lord told Joshua to command the sun to stand still and the sun stopped. If the sun did not move God would not have ordered it to stop. When the scientists made fun of him and spoke of the sun's being 93 million miles from the earth, Jasper inquired as to how they could measure that long distance. "Who held the tapeline on the earth and who carried it to the sun to measure the distance?"

C. G. WOODSON

Harvey Johnson

(*Continued from page* 83)

allow them to ride in comfort on the boat. This settled the right of the Negro to ride on all boats out of Baltimore.

He believed that a minister should be well educated to lead his people, and he urged such young men to study. He also believed that separate schools should have Negro teachers for Negro children and he fought for them and won.

These are not the only things he did. He was a good example for all in the state and nation. Thus he lived until his death in Baltimore in 1923.

GLADYS E. PACE

America's First Woman Bank President

(*Continued from page* 75)

the children in Richmond, and became its first president. The children sold papers, cut grass, did chores, ran errands, and worked in stores on Saturdays. Then they learned how to bank their money and use it later for some good purpose. Many of the children had bank accounts of from one hundred to four hundred dollars. Just as she had studied to be a good secretary, Mrs. Walker now had to learn banking. In this way she became the first woman president of a bank in the history of the race. For many years the bank helped people who were anxious to buy homes of their own. This bank is now known as the Consolidated Bank and Trust Company.

The bank, however, is only one portion of Mrs. Walker's remarkable work. She found time also to organize a department store, to establish and maintain a Community House, to raise funds to support a Colored Visiting Nurse in Richmond, and to assist in the establishment of a hospital for Negroes in Burkeville, Va.

The people of Richmond were so proud and grateful to Mrs. Walker for her work that they gave a celebration in her honor on November 30, 1924. In 1925 the Virginia Union University gave Mrs. Maggie Lena Walker the honorary degree of Master of Science. Recently the City of Richmond named for her the Maggie Walker High School.

BEATRICE J. FLEMING

Tending the Flame, or Working Toward Negro History Week, February 8

CERTAIN teachers of the Douglas school in Chicago wished to supplement, week by week, "the building of a tradition for the Negro," so ably begun by two of the faculty when they organized a Negro History Club for the sixth, seventh and eighth grades. They were determined that Negro history should not be high lighted by brief biographies and verses of a special session from February 8 to 15, and, then, experience a smoldering eclipse until the same time the following year. Dividing the semester into two week periods, each contributor selected a topic and arranged the method of presentation. Thus the large bulletin board, facing the main entrance, became a focal point of interest for the student body, numbering three thousand, the faculty of eighty and many intrigued visitors of high and low degree.

Realizing the charm of the dance upon adolescent consciousness, the physical education department posted pictures of Negroes who have received recognition for grace and beauty of rhythmic performance in the theatrical world. Several starlets of Hollywood were displayd with Bill Robinson and Shirley Temple and Katherine Dunham. The upper grades especially showed interest. Some of the pictures were beautiful in their dramatic appeal. The children brought the names of dances their parents recalled from their various homelands, and links were formed with homes in these friendly contacts.

A primary teacher planned the unit contrasting urban and rural slums with the ideal home community. Here was depicted the home life of one Negro family as found in the pages of *Life* magazine and again the *Ladies' Home Journal* serial of cross sections of American life, showing children in the lower brackets, and then the happy occupants of a Federal Housing Project. Some of our children had but lately come from the Southland and often the pictures seemed familiar ground; others were anticipating a future removal to a government project, and discussions were spirited.

Armistice Week, an upper grade teacher made an effective arrangement against a red, white and blue background with the slogan "Men We Honor." Large photographs were obtained from the Public Library. The monument of Crispus Attucks, our first Revolutionary hero, the tomb of Paul Cuffee, Massachusetts sailor and founder of a school for Negro children in his native state, and the Booker T. Washington monument were encircled by the first wooden structure built by student labor on the Tuskegee campus.

Another primary teacher made a striking three dimensional poster of a saluting Negro soldier. On his left were Negroes in Khaki, on his right, "Our Leaders." A short biographical sketch of Sergeant Henry Wanton, winner of the Congressional Medal of Honor in the Spanish American War. Heroes of the Revolutionary War were listed—Crispus Attucks, Peter Salem and Austin Dabney and those of the War of 1812, Major Jeffreys and Jordan Noble with the World War heroes, Peter Bigstaff, Robert Campbell, Henry Johnson and Needham Roberts. Sketches and photographs of our Brigadier Generals F. A. Denison and Benjamin O. Davis were posted. Under "Today's Heroes" were scenes from Camp Wheeler and the soldier from Alabama who received a medal and trophy in recognition of his rifle marksmanship. This proved to be most fascinating.

The slogan of another teacher was "We Start Early." The central picture, done in sepia, was a tiny child at the door of a college. Around it were grouped children of today who were outstanding in varying degrees. A young Negro lad, placed as the balancing figure of an assembly program called "The Buckingham Fountain in Rhythm"; A twelve year old girl, Jelna Carr, elected mayor of Junior Municipality of Wellston; Harriet Griffin, winner of the Spitalny Vocal Contest; William King, blind high school student who won the essay contest on "What Constitutes A True American"; Marion Anderson, our song bird whose great promise was noted by the postman when as a child of *eight* she sang as she washed the front steps of her home. This brought us spiritedly to the threshold of Negro History Week.

MARY DAVIS CROWE